

Russia's Evangelization

A Record of Missionary Experience and Organization Work

by

REV. N. F. HOIJER

For Forty Years engaged in Evangelization work
Under 3 Czars in different parts of Russia

Compiled and translated from the Original Swedish
and edited by

PROF. M. A. de SHERBININ

— of the Chicago Tract Society

With Foreword by
REV. JESSE W. BROOKS, Ph. D.



CHICAGO 1918
THE OAK PRINTING CO.



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FOREWORD

In connection with the organization of the First General Conference for the Evangelization of Russia, I have for several months been intimately associated with the Rev. N. F. Hoijer, who has in this Conference been introduced for the first time to thousands of English speaking Americans. Mr. Hoijer's work hitherto has been well known among our Swedish and other Scandinavian brethren and the literature pertaining to it has been mostly in the Swedish language.

On account of the large part he has taken in the pioneer work of Russian Evangelization during the past forty years certainly the time is now come when English readers should know more of the irenic spirit and of the high ideals that have characterized his life work.

The narrative given on the following pages is somewhat fragmentary but it may serve to introduce to American Christians a faithful missionary who is greatly beloved by all his associates and who has been one of the missionary pioneers of a great missionary century. That this may be so is the prayer of many of his friends who are now looking forward with faith and hope for the Evangelization of Russia's millions.

Jesse W. Brooks.





It must be borne in mind that the people of Russia had no part in the renaissance and no share in the fruit of the Protestant reformation, which were such mighty factors in the development of the religious life of the rest of Europe.

The last few decades however have witnessed the beginnings of spiritual revival among the Russians, and already the Gospel has gained large victories in several places, such as could not be checked even by the bitter persecutions, which were started by the State Church and backed up by the secular powers over the so called "sectarians," and already in places there has been manifest the powerful movements of God's Spirit in cities and hamlets over the Tundras of Siberia, as well as the Steppes of South Russia. One of the vital things in this Evangelical movement was a careful plan of organization, which had for its aim to deepen the work and also to link together the small Evangelical Congregations for a united effort in spreading the Gospel. In this work the few Russian Evangelical Christians have been encouraged and assisted from abroad, especially through the efforts of a well known Swedish Missionary, N. F. Hoijer, whose life since 1880 has been devoted entirely to the service of the Russian Evangelical Mission. In the work of organization it has been insisted by Mr. Hoijer that the main part of the missionary work in Russia should be carried on by the Russian people themselves. The work may be aided and assisted and supported largely from abroad by Churches of countries, where the Gospel has already taken root, yet it must be in such a way that the Russian Evangelical Churches be themselves responsible for the support of the work of the Evangelists.



Lord Radstock with his two associates in the Russian Gospel Work—Col. Basil Paschkof and Count Modest Korff.



N. Odintzoff, (see page 31).]

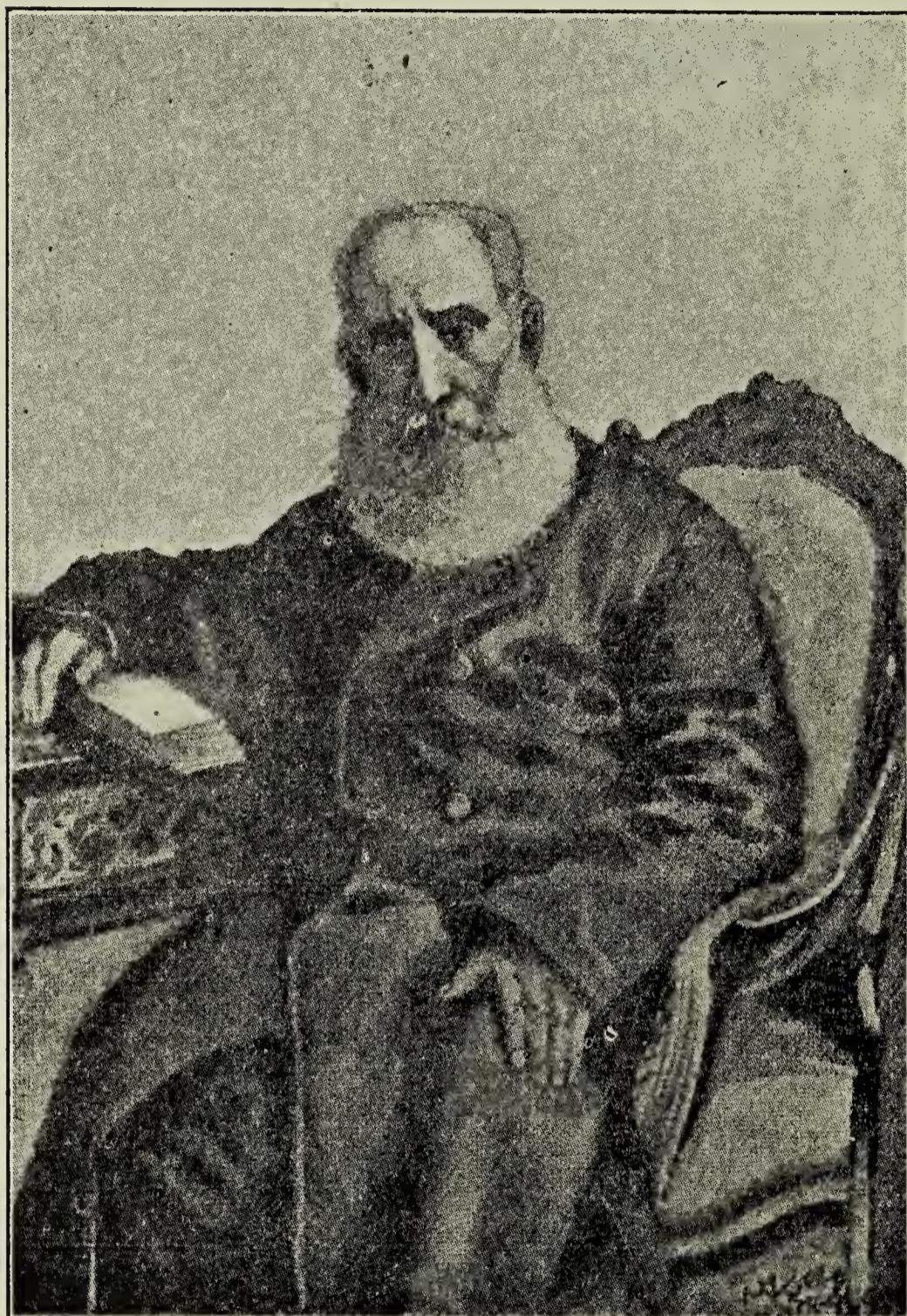
The first attempt to unite on a larger scale, the Evangelicals in Russia in a large and co-operative way in the advancement of God's Kingdom, was made in 1884. A Conference was called in St. Petersburg. The invitation to attend this was sent by two Russian noblemen, viz. Count Modest Korff and Colonel Basil Pashkof. These two leading men were soon after this exiled by the government for the Gospel's sake. A detailed account of this missionary conference is given in Swedish in the volume entitled "Twenty-five Years in Russia," pages 113 to 120. Two men who had been partaking in this conference of 1884 are now present with us at the Chicago Conference of 1918. The names of these two men are Rev. N. F. Hoijer and Prof. M. A. de Sherbinin. The Manifesto calling the Conference contained these significant words:

"Remember, brethren, that Christ died, that he might gather together in one the children of God, that were scattered abroad and present them as one flock with one shepherd. Now may the Lord gather us around him to teach us to keep the bond of unity and peace."

Surely this Conference at St. Petersburg which was attended by delegates from the different bodies of Evangelical Christians from several parts of Russia contributed to the strengthening of the bond of mutual love and organic union. The delegates were edified and strengthened in their most holy faith, and they conferred regarding methods for carrying on the work. But their adversaries were not sleeping. The Conference lasted only a few days. The work had to be carried on largely in secret. The delegates were gathered in the homes of some of the leading people and wealthy Christian men, but suddenly spies were on their track and the delegates were all arrested. Some were imprisoned and some were exiled. Count Korff and Colonel Pashkof were ordered to leave Russia within two or three days after the order for their deportation had been issued by the Czar. This was in 1884 and it is to be noted that during the twenty-five years following among the numerous exiles to Siberia there were more than a thousand, who were banished because of their activity in propagating the Gospel. These were indeed dark days for the Gospel movement in Russia, and it

checked all efforts towards effecting any organization, however simple, among the Evangelical Christians.

However, soon after this, we find one of the active members of this Conference, Missionary Hoijer, in the Caucasus faithfully preaching the Gospel and at the same time trying to unite the believers and persuade them to draw closer to

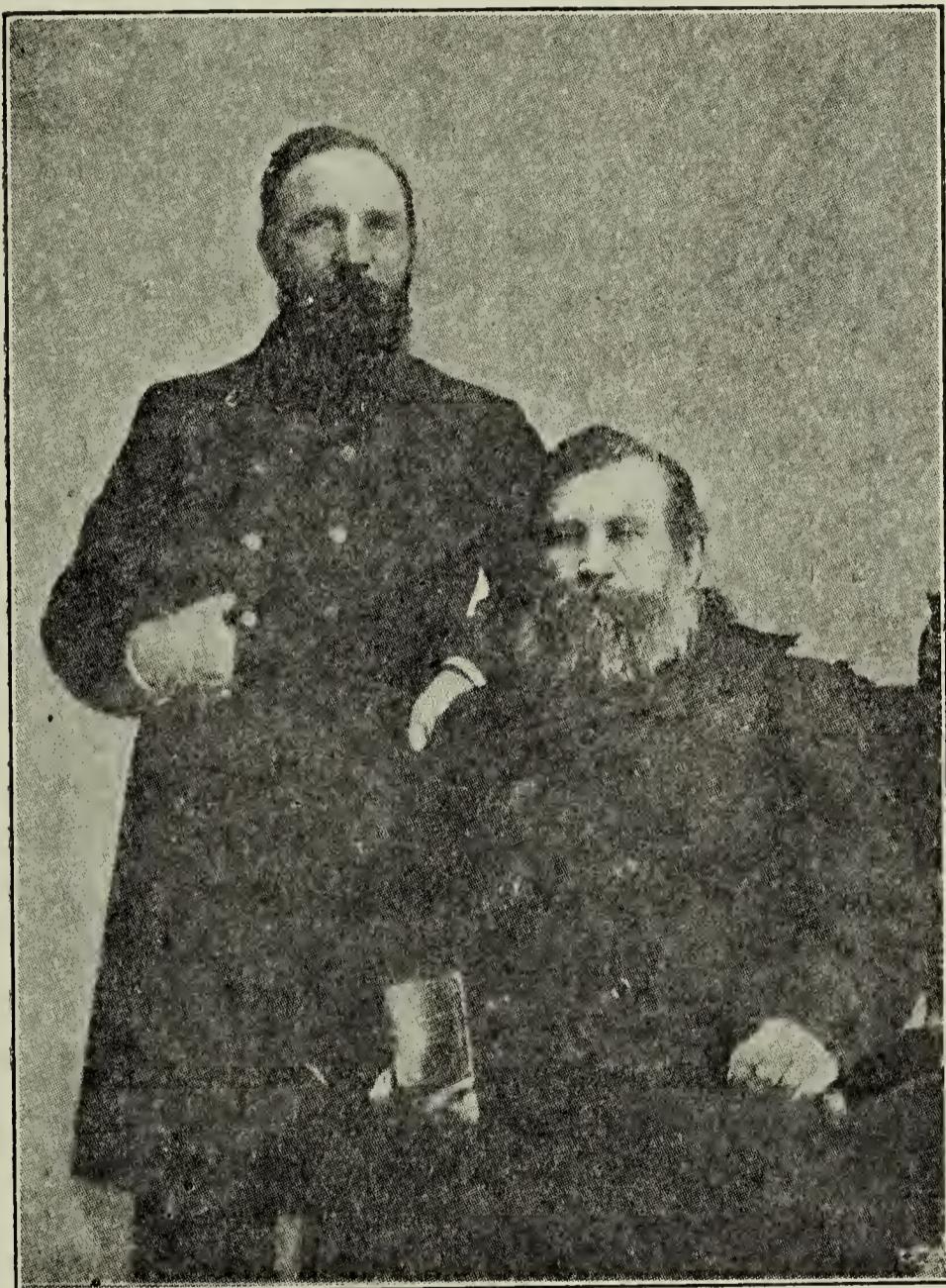


Sarkis Hambarsumoff.

each other in order to do successful work. Upon his initiative a mission covenant was founded, with Tiflis the capital of the Caucasus, as headquarters. This was known under the name of the Oriental Evangelical Alliance.

Its first president was a veteran missionary Sarkis Hambarsumoff. After him Mr. N. F. Hoijer was the

leader of this movement for many years until 1890 when he was compelled to leave this province. This Oriental Evangelical Alliance not only consisted of several Evangelical Congregations but comprised believers representing several nations among whom the Armenians were very prominent. Hoijer himself had made missionary journeys into Central Asia, through Persia, Turkey, Turkestan, and the Fergan region, east of the Caspian Sea. He extended his travels even to the Chinese Empire. He was not only an organizer



Rev. N. F. Hoijer and Vassili Nicolayevich Evanoff.

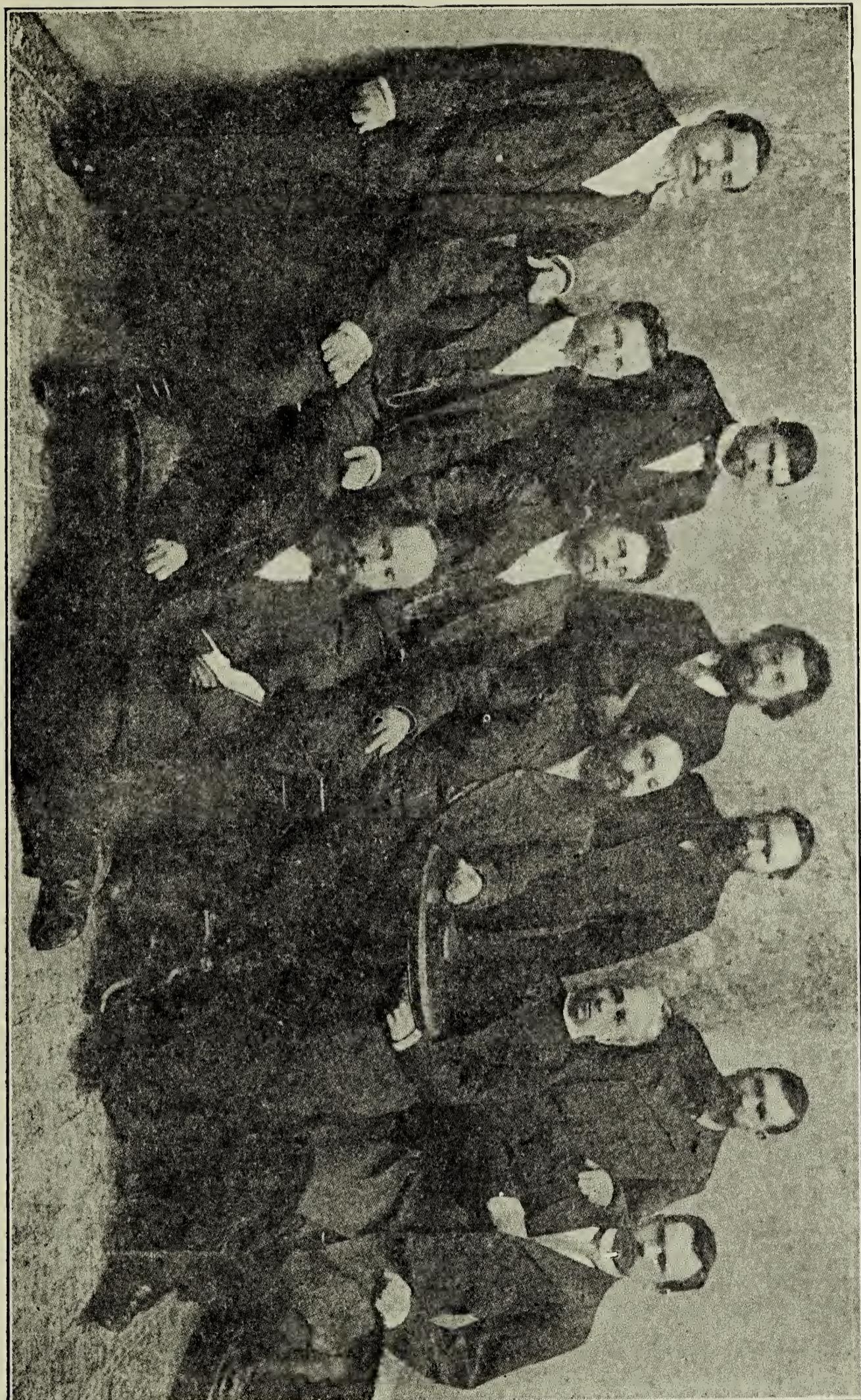
of Evangelical Churches but also served as an opener of the trail and a promoter of missionary enterprise. Among the ministers, who took part in this Alliance, one of the most prominent was Sembat Bagdasarian who took a leading part and through whom the Alliance came in contact with the Molokans of South Russia. These people are in some

respects like our Quakers, they have the Bible but not the Sacraments. They are very peculiar people and at that early time they were visited by an Evangelical revival. Mr. Hoijer, during his missionary journeys, made the acquaintance of an active Christian Minister, Evanoff in Kharkow. Evanoff is now departed to be with the Lord, but he was a hero in the Gospel of Christ, as is testified by Hoijer, who loved him, as a most intimate friend. Often these two men combined their efforts in cases, where there were many sufferers to be helped or where there were many in danger of being banished or undergoing severe punishment because they had professed their Evangelical faith. Evanoff himself had to serve a term in prison, because of his faith and he endured the ordeal with patience, but when others were persecuted he made every effort to secure their liberty and to deliver them from unjust judgment. This is why the minister and friend of missions Prochanoff of St. Petersburg who was one of the chairmen of the World's Baptist Conference, in an article written to a missionary paper gives such testimony to the labors of Evanoff.

He declares that among all Christian workers whom he knew brother Evanoff was the most unselfish and the most unsectarian. How unselfish he really was and how self denying for the cause of missions, is illustrated in an incident which happened at the missionary conference in Taurida in 1907. Although at that time in delicate physical health, he was a warm supporter of the Conference. A German brother who was present as delegate and who had heard of the condition of Evanoff, desired to make a gift of one hundred marks for his personal needs. Evanoff's health was already shattered and he accepted the gift with gratitude, but very soon after when a collection was made for the support of missionaries he could not keep his bank note of one hundred marks but laid it on the collection plate with other offerings saying:

"I can die without this, but now they need it for the mission work."

It was early in the year in 1902 that Hoijer came with this warm-hearted, self-denying friend of missions to Kiev, Russia's Holy City. Mr. Hoijer was then representing the Evangelical Alliance in London. At that time there already



The Kiev Committee.

existed in Kiev a little evangelical congregation. When these people came to understand the need of unity in the Church, and when they also got hold of the fact that a good organization was necessary in order to secure success of their mission, much interest was awakened and an Evangelical Committee was formed, which at once resolved to get into communication not only with the Evangelical Churches in St. Petersburg, Taurida and the Caucasus, but also with Evangelical bodies in other places, and circulars were sent out to different quarters, pleading for the Evangelicals to organize themselves in new congregations and to appoint mission committees, etc. In order, as was stated in those circulars:

“To work in the unity of the spirit and the bond of peace for a better understanding and for unity of all Evangelical Christian Churches in Russia in love and in peace in order to form one Russian Evangelical Free Church.”

The aim of this effort was expressed as follows:

“According to the will of God to come to the aid of all who suffer for Christ and for the faith of the Gospel, to assist them with the help of an attorney when they are summoned before a court for their faith or condemned to prison or banishment; to give them and their families material relief and furthermore to endeavor to bring about a greater harmony and union between the Evangelical Churches and individuals in all parts of Russia, and also to make for them easy access to Evangelical Christians in Europe and America.”

Rev. Mr. Hoijer and Mr. Evanoff were appointed members of this committee and Hoijer was appointed its delegate to bring the needs of the Russian Christians to the attention of believers abroad. The credentials that were given him said:

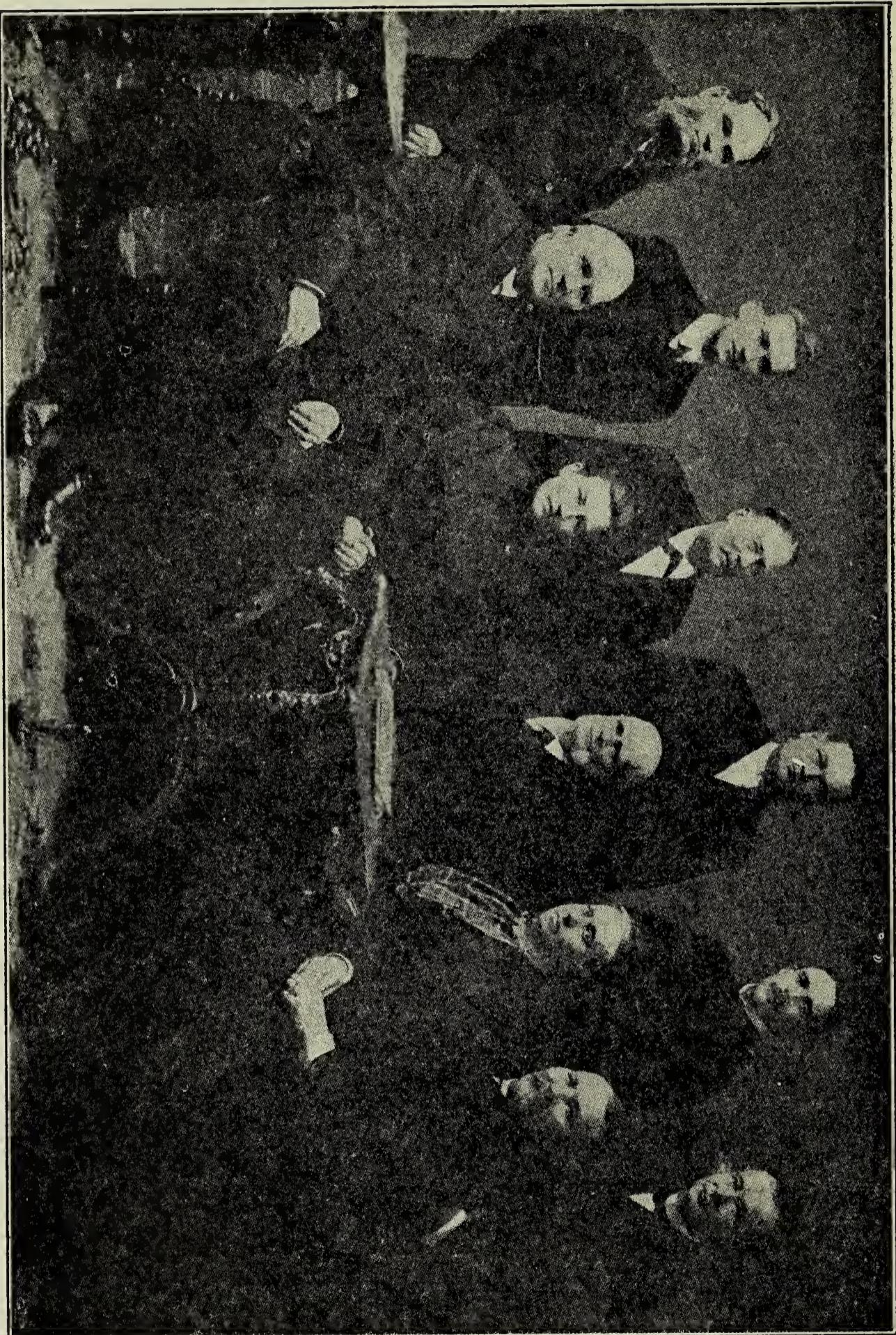
“We beg all Christians to receive Hoijer as our brother in Christ and to assist him by all that is in your power in his work of uniting all Christian Congregations in Russia into one Evangelical Free Church; to give him every opportunity for his work and to invite the co-operation of all the Christian bodies abroad.”

This remarkable letter is dated Feb. 11, 1902. And the same month the Evangelical Churches of Taurida, Crimea and the Caucasus, numbering at that time about 3,000, were

ready with their answer. These churches are essentially Presbyterian and they were formed from the Molocan population by Jacob Deliakoff, Presbyterian pastor and a Syrian from Oorumia, Persia. The next response came from the St. Petersburg Congregation where the proposition had been accepted and gratified after it had been read in four consecutive meetings. The St. Petersburg Congregation gave complete endorsement to the proposition and the believers in St. Petersburg expressed their belief in the need of closer union in order to help those that were persecuted for the Gospel, and those who were in prison and they also suggested a plan for collecting means to this end.

After such organizations had been called to life in different parts of Russia, Hoijer went home to Sweden in order to awaken there an interest in the Russian Evangelical Mission, according to the commission of which he was the bearer. Before leaving Russia, however, he agreed with Evanoff and another friend, Stepanoff, who had been studying for the priesthood, but who later had become a captain in the Bulgarian army, that they should work each in his region for the development and completion of the work of organization. Evanoff remained in Russia and Stepanoff went to Germany, where he died later after faithful efforts to awaken there an interest in Gospel work in Russia.

Having returned to Sweden Mr. Hoijer traveled much from place to place, awakening an interest in the work in Russia. On one of these trips he met at Seffle a preacher C. W. Gillen who with his wife became deeply interested in the work of God in Russia. This interest soon deepened into an eager desire to be able in some measure to contribute to the work. After a time spent in earnest prayer in the quiet hours of the night, both Hoijer and Gillén decided to go to Stockholm in order to gain more friends for the mission work which had been so clearly laid upon their hearts. There they met a rich merchant, J. W. Wallin, and A. P. Larson, a well known missionary editor, together with some brethren from Finland, who were also acquainted with Hoijer's work. Among these were K. R. Pousar, a merchant, and U. Palmu, a well to do landlord, both at that time residing in Stockholm. The meeting with these friends resulted in the calling of a larger meeting in October 22, 1903, when it was resolved



The Stockholm Committee.

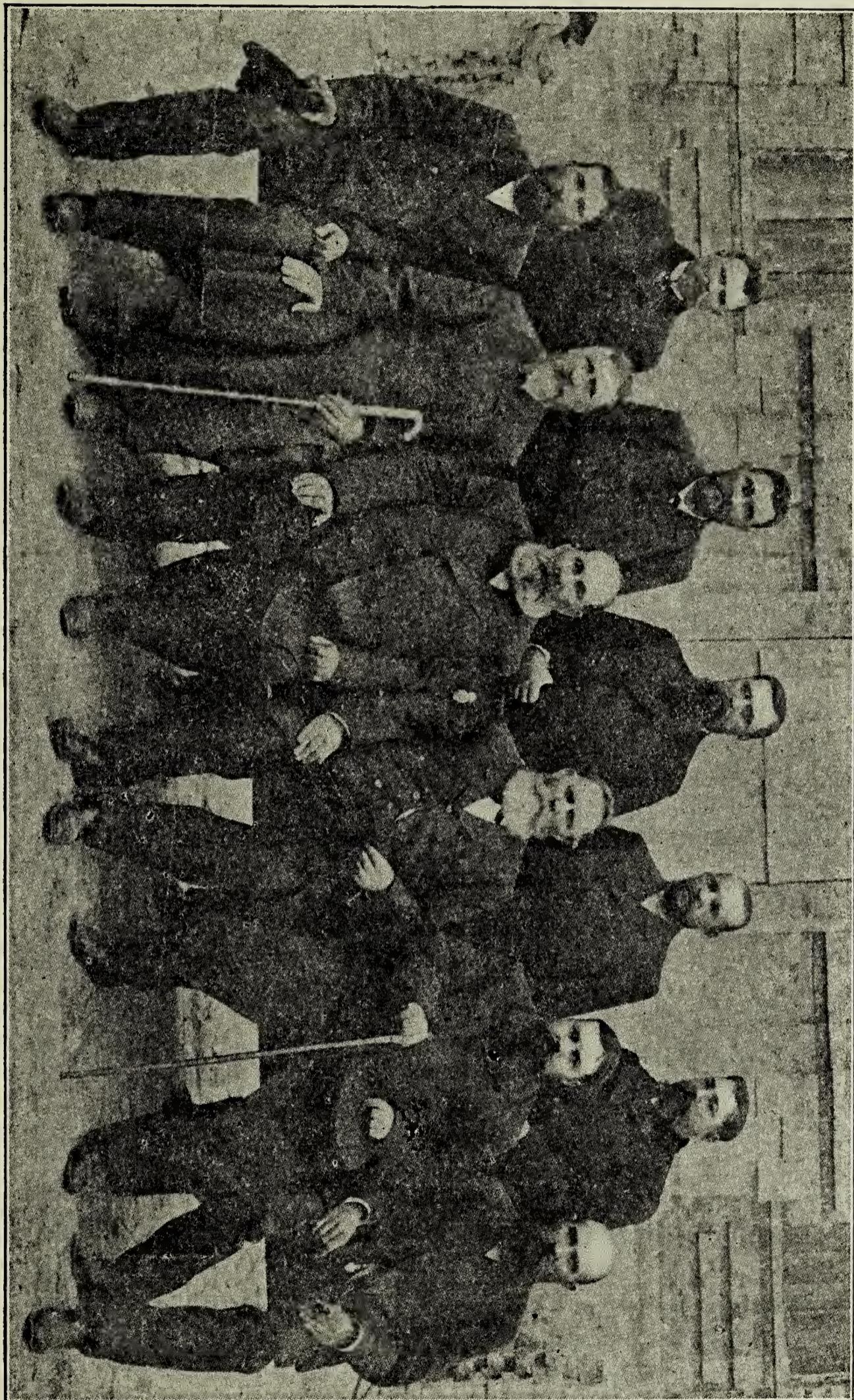
to form a committee for the Evangelical Mission in Russia. Mr. Wallin was appointed chairman, and held this position until 1912. Rev. Mr. Hoijer was appointed delegate of the committee and was thus given the opportunity of continuing his work of organization both in Russia and other countries, where ultimately he succeeded in organizing committees or in interesting friends in active sympathy and support of the work of the missionary union in Russia.

The fundamental principle which pervaded all this movement for helping the Russian Evangelical Mission is this—to assist and help the mission organizations already existing in Russia for the sending and support of Evangelists rather than the establishing of independent missions in the land. The purpose was to get an opportunity abroad for the awakening of interest in the missions of Russia and to develop more and more and bring out in the believers of Russia a constant feeling of responsibility for the Gospel work, as a work of their own and not a work carried on by some foreign missionary societies. Mr. Hoijer came back to Russia in the spring 1904, representing the Swedish Committee in Stockholm. He worked for some time in St. Petersburg, where a committee for the Evangelical Mission was formed, the object being to send out and to support Evangelists. Leading members of this Committee were Baron Paul Nicolay, Colonel John Offenberg, Mr. Maximovsky, chief of all the prisons of the Empire, Rev. J. Kargel and others. The organizing of this committee and its very first resolution regarding the mode of sending the Evangelists were noteworthy, for at the very time, when as stated above, Hoijer and Mr. and Mrs. Gillén in Seffle, Sweden, were pleading before God in prayer for the Swedish friends and for knowledge of the best way for them to take part in the mission of Russia, three of the St. Petersburg brethren were praying with equal fervor for the evangelization of Russia. The names of these three brothers were Odintsoff, Stepanoff and Chlopoff. They prayed especially that an opportunity might be given to the first two mentioned to devote their lives to preaching the good news to their countrymen. When the above committee was formed these two Christian brothers became indeed its first missionaries; they were supported in part by the means contributed by the Swedish Committee.

In the year 1905 the publication of the well known imperial manifesto gave religious liberty, and in the month of April of that year the Russian Evangelicals entered upon a new experience. Upon motion of Evanoff in Kharkow the believers among the Molokans in the south called a thanksgiving meeting which at the same time commemorated the 100th anniversary of the manifesto given by Alexander I, who in the year 1805 gave religious liberty to the Molokans and some other Evangelical Christians. These denominations had been enduring for many years the most cruel and bloody persecution, and the anniversary festival took place in the mother town of the Molokans, Astrakhanka in the month of September 1905 in the presence of the governor of the province and of a deputy of the Holy Synod. It was also attended by a good many friends of the mission from several parts of Russia and from foreign countries. Among the resolutions there adopted was one of forming a Pan Russian (for all Russia) Evangelical Committee for the purpose of sending out evangelists and also for founding a seminary for the training of missionaries and teachers, the first school of the kind in Russia.

The next conference was held in Astrakhanka in 1906. Here Hoijer was again given practically the same commission that he received three years previously from the Committee in Kiev. In these credentials that were given him and which were addressed "to the members of the Evangelical Christian Churches in Europe and America," the following language is used:

"A mighty battle is being fought between light and darkness in our vast country of Russia, which is inhabited by millions of people of different nationalities. The people of Europe and America cannot remain passive onlookers in this struggle. We Russian Evangelical Christians cannot see without the deepest sorrow how the enemies of the Gospel from different parts of Europe and America hasten with all their strength and by all means to follow some men, who defile the flesh and despise dominion and speak evil of dignities, and thereby try to undermine the religious feelings of the much tried Russian people. The only unfailing way of successfully fighting against darkness, the way which is according to the Holy Scriptures is the preaching of the



The Pan-Russian Evangelical Committee.

Gospel. Other helps are Evangelical schools under the guidance of believing Christian Presbyters and literature not only for the information of the young people but for their education in the Evangelical doctrine and in a true Christian spirit (Eph. 6: 4; Matt. 19: 14). A favorable termination of the fight mentioned will bring important results not only for the population of Russia, but also for all civilized countries and for all people of the world. The followers of the Lord Jesus Christ enlightened by the truth of the Gospel have not altogether forgotten us, their brethren, for which we thank the Lord from our hearts."

Soon after the publication of the ukase of the 17th of April, 1905, the Evangelical Christians again undertook to effect a better organization for missionary effort and also for better attaining the true unity of believers (John 17: 21—23), and also in order to strive in the power of the Lord Jesus for the attainment of the great goal, the Evangelization of Russia.

"We, Russian Evangelical Christians, are indeed forming among the many nations of Russia a little flock, and we are met on our way by great and numerous difficulties and obstacles (1 Cor. 16:9), that is why we turn to you, beloved brothers and sisters of the Evangelical Christian Churches and bodies in the various countries of Europe and America, calling upon you and beseeching you as the man from Macedonia entreated Paul, to help us with your prayers and with your spiritual experiences and to help us even with your material means.

"At the annual meeting of the conference in Astrakhanka in October, 1906, we elected again 'our dear brother in Christ and your yokefellow, missionary N. F. Hoijer,' to visit you in the capacity of our deputy. Rev. N. F. Hoijer has labored in the Lord's field in Russia for over twenty-five years and therefore possesses sufficient experience and knowledge of the position of the Evangelical movement in Russia and can therefore give to all questions that may possibly be of interest to you his answers, founded on his personal experience.

"Committing finally brother Hoijer to the keeping and grace of our Lord and Saviour, we follow him and his work

with our prayers, with the assurance that our requests to you will be received and responded to."

This letter was signed by the chairman of the Committee, at present the deputy to the Imperial Duma, Zenovey Danilovich Zacharoff and by the Secretary, G. Zacharoff, and was also sealed showing that the committee had a charter or possessed the legal right to do its work.

Having been entrusted with this commission Mr. Hoijer continued traveling in different parts of Russia and also in other lands of Europe and in America, and it has been his privilege to win the interest of many hearts in the mission, to which his life has been devoted and also to aid in effecting organizations and circles for the purpose of assisting the work in Russia. As a part of his work of organization annual conferences of an international character have been held for the purpose of furthering the Evangelization of Russia. The first of these was held in Stockholm in 1908. Later similar conferences have been held in different countries.

Also organizations have sprung up in different ways in several countries where there are groups of Christians willing to serve and aid in Russia's Evangelization. The good work has made headway notwithstanding persecutions and the Lord has been opening the way with power and still the laborers in this part of the Lord's vineyard are all too few.

In order to be able to Evangelize Russia with its population of 182,000,000 of souls many more Evangelical workers must be raised up.

When Rev. N. F. Hoijer returned from the conference in Taurida in the fall of 1906, he was successful in calling together a meeting of Lutheran pastors in St. Petersburg, who formed a committee with the purpose of helping him in his work. Pastor Walter Jaque was also invited to that meeting and reported of the growth of the work in Astrakhanka and what steps had been taken to establish a seminary there.

This committee resolved to convey with Rev. N. F. Hoijer a letter addressed to the Archbishop of Sweden. We give an extract of this letter in translation:

Right Honorable Bishop and brother in the ministry.
The Imperial manifesto of Oct. 17, 1905, has granted

to all Russian subjects, those of the Orthodox State Church included, religious liberty on a broad basis. Our Evangelical brothers in the faith have received the right to live according to their faith. Owing to the fact that the congregations of these brothers have no schools or seminaries for educating teachers and each layman who feels inclined to speak can preach the Word, the whole movement may be characterized as one drifting into a subjective and even dangerous conception of the truth.

Among the different movements in which the evangelical awakening finds expression, it is worth to mention the body of the New Molokans (Presbyterians) with their headquarters at Astrakhanka in Taurida. Their sober evangelical spirit has kept them from eccentricities and therefore they seem to be designed to be the salt of the earth among the different religious movements. It is in them that the Oriental Mission has taken a brotherly and thoughtful interest by helping them to train teachers and ministers. To meet this need a seminary for teachers is now being erected in Astrakhanka. In connection with the seminary there will be a course for training preachers. The Committee of the Oriental Mission has put Pastor Walter Jaque in charge of that work and Mr. Jaque has made Astrakhanka his station. The Oriental Mission has spent 10,000 mark in one year for this work.

We, the undersigned, Evangel. Lutheran ministers of St. Petersburg, have had a meeting, where we conferred over the whole matter with Pastor Jaque and we would express to our fellow-workers our full appreciation of their service done to our Russian brethren.

By educating well-trained teachers the best service that could be desired is being rendered to the cause of God's Kingdom. To our regret we do not yet enjoy sufficient freedom for establishing a Missionary Society, but we express our readiness to co-operate with Rev. N. F. Hoijer, who has worked for twenty-six years among the Molokans and who is a delegate of the Russian Evangelical Committee in Astrakhana. Signatures follow: Herman Kajanus, Pastor Ev. Lutheran Church, St. Petersburg; John Karvanen, Assistant Pastor; Herman Findeisen, Pastor of the Evangelical Hospital and Home of Deaconesses, St.

Petersburg; Wilm. Fehrman, Pastor Evangel. City Mission, St. Petersburg; W. F. Fagerlund, Pastor of the Finnish Lutheran Church, St. Petersburg.

Dated St. Petersburg, Jan. 28, 1907.

Canon H. Kajanus of the Lutheran Church in St. Petersburg sent through brother Hoijer a similar appeal addressed to the pastors of Sweden and Norway and to Finland, also another appeal to the Augustana Synod in the United States.

A delegation of the Swedish Committee together with Rev. Hoijer had an audience with the Archbishop of Sweden and submitted to him the above appeal. The Archbishop, who was a humble-minded Christian man, received the delegation with greatest courtesy; he promised personally to confer with the other bishops in the country over that matter and expressed the hope that no church in Sweden will be closed for Hoijer's work.

At the yearly meeting, held in Taurida in 1907, Rev. N. F. Hoijer was elected and given the following letter to the Christians of Europe and America:

This is to certify that Rev. N. F. Hoijer has been authorized and requested by the undersigned, Christian workers, assembled at the third conference of the Presbyterian Molokans at Astrakhanka, Province of Taurida, to awaken the interest of the Evangelical Christians in this work and to call their attention to the following points:

1) In view of the almost absolute lack of evangelical books in Russia, it is essential that the best foreign works be translated and published in Russian.

2) It is also of great importance that a periodical be published in the interests of the Russian believers and that in this paper there should not only be matters of a devotional and theological character, but also articles on secular and sacred history, home and foreign missions, natural sciences, and general culture.

3) An Evangelical Russian School for the training of school-teachers has been established in Astrakhanka. It is the *first* and *only* institute of its kind in the whole Russian Empire. The Molokans, who are but a few thousand in number have paid for the buildings, support

and incidentals, tuition being free to all students. But there are still needed a library and apparatus for physics, and for the purchase of these much money must be raised.

The Director of the School and the Faculty are entrusted with the carrying out of the above projects.

Astrakhanka, October 30, 1907.

Z. D. Zacharoff.

W. L. Jack, Pastor and Principal of the Seminary for Teachers at Astrakhanka.

J. Neprash, Teacher of Russian.

Ernst Kjargaard, Director, Copenhagen.

Rev. H. P. Mollerup, Copenhagen.

Rev. A. Simons, St. Petersburg, Russia.

N. I. F. C. Matthiesen, Editor, Copenhagen.

W. N. Ivanoff, Charkov.

Joh. Svensson, Pastor in Ekenäs, Finland.

Anna Palmu, Treasurer of the Committee Evangelical Mission in Russia.

N. Zinovieff, Orel, Russia.

We publish here in extenso the fifth annual report of the Swedish Committee for the Evangelical Mission in Russia, year ending March 1909.

During the year included in this report, ending March, 1909, the committee has closed its fifth year. It was on October 22, 1903, when the first meeting was held at Mr. U. Palmu, where the members present were: J. W. Wallin, K. F. Pousar, U. Palmu, P. Ollén, W. Lönnbäck, C. W. Gillén, N. F. Hoijer, and A. P. Larson. The question of forming a Committee on the behalf of a Mission in Russia had been informally treated in a conversation at K. F. Pousar on Oct. 18, 1903. On October 27th it was definitely resolved to form a committee, where J. W. Wallin was elected chairman, a function which he occupied to his death.

At the meeting of November 3rd the committee resolved to support Missionary N. F. Hoijer, who had been working for over twenty-eight years in that difficult and yet promising work. Since that time the work of the committee has so developed under the wonderful guidance of the Lord, that now after the first period of five years has



GROUP OF THE ASTRAKHANKA CONFERENCE IN TAURIDA, IN THE FALL OF 1907.

The names of the workers seated on the front bench from left to right are: 1) Presbyter Baloff; 2) Presb. Sisoff; 3) Pastor W. L. Jack, Dean of Astrakhanka Seminary; 4) I. C. Zacharoff Treasurer of Committee; 5) L. Kjaersgaard, Mgr. Christian Dagblad, Copenhagen; 6) Rev. H. I. Matthiesen, Editor aforesaid paper; 7) Dr. G. A. Simons, M. E. Church; 8) Z. D. Zacharoff Chairman Pan Russ. Evangel. Committee and Member of Russian Duma; 9) N. P. Zinovieff, Landed Proprietor and Singer; 10) Canon H. P. Mollerup, Copenhagen; 11) Rev. N. F. Hoijer, Delegate of Conference to Europe and America; 12) Rev. John Svensson, Missionary in Moscow; 13) V. N. Evanoff, Charkoff, the well-known Stundist Advocate. Those seated on the ground are from left: 1) Evangelist Gorin; 2) G. Z. Zacharoff, Secretary Exec. Committee; 3) Evangelist Markin, supported by Swedish friends.

been completed, we may certainly raise a memorial stone and cut out on it the words *hitherto the Lord hath helped us.* We may also today remember the words which we have written on the first page of our book of minutes: "The beginning may justly be called small, but it is done in the name of God, our Father and also in the name of our Saviour Jesus Christ, and under an earnest prayer for the guidance of the Holy Spirit. And the heart's desire of each one of us is that out of this little grain of mustard seed there may grow a great tree."

Referring to the last year of work we must first of all note that that year passed under such circumstances, which helped to awaken a greater interest than at any earlier time both in our committee and in the work of the Evangelization in Russia. At our annual meeting on April 11—13, 1909, there were gathered not only mission friends from different parts of our country, but also from Russia, Finland, Scotland, England, Denmark, Germany and Norway. These were all God-fearing men and women, who were zealous of the cause of his kingdom from different Christian denominations and perhaps with different views on some doctrinal points, but all filled with enthusiasm about one thought, the importance of Evangelizing Russia. Many of the partakers in the conference did not understand each other's speech, but we were one in the Spirit, one in Christ. It seemed to us that this conference was in a measure the beginning of the fulfillment of Christ's prayer to his heavenly Father: "Neither pray I for these alone, but for them also which shall believe on me through their word: that they may be one; as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

As a very important asset of this yearly meeting, or as it also could be called, The First International Conference for the Evangelical Mission in Russia, may be noted a Manifesto or Exposition of Principles, touching the Evangelical Mission among the Russian People, which was endorsed after due consideration by those present at the meeting. This Manifesto was conceived in the following words:

Friends of the Gospel Work in Russia, gathered in Stockholm, from several countries in Europe at a conference on the behalf of the preaching of the Gospel in the Russian Empire, have unitedly endorsed the following manifesto:

- 1) The work of the Gospel mission in Russia is founded on the Holy Scriptures and the principle of the unity of all Christians in Christ.
- 2) We acknowledge the Gospel movement in Russia, as an independent spiritual movement and we would contribute to preserve it in the future as a free and independent movement.
- 3) At the same time we recognize that believing friends in other countries, whose work the Lord's Spirit has honored, have contributed in a great measure to call forth and to support this movement.
- 4) Nevertheless we are convinced that real reformation in the spiritual domain in Russia ought to be carried out by believers of the Russian people themselves, moved to it by God's Spirit.
- 5) Whereas the Gospel movement in Russia has been led hitherto by the Spirit of the Lord and according to the Word of the Lord, we ought with God's grace to endeavor to work that it may in the future develop on the ground of God's Word and under the guidance of the Holy Spirit.
- 6) We believe also that in labors to spread the Gospel in Russia, we ought to be followers of God in the way he has broken in that country and yield ourselves so that God's Spirit may accept our service in supporting and guiding the work, which the Lord has already begun among the Russian brethren.
- 7) Those who have the work of the Gospel in Russia committed to their charge by the Christians in that land, ought to be assisted by us in every possible way. But we are also willing, as far as our powers are permitting, to support new workers, who work in the same spirit as the earlier workers, by conducting evangelical services, by spreading Christian literature in the country etc.
- 8) We wish also to work in the line of deepening of Christian life and desire that such meetings and conferences conducted by men of experience may be arranged, where

God's children are taught the knowledge of the Holy Scriptures and the right standing in the Lord. We share the opinion that such work among God's people is one of the most important.

9) Furthermore, we consider it important that men of experience should arrange small meetings in several places, where they could lead Russian Christians into the Word of God and into the practical work of evangelization.

10) For this line of work especially the help of foreign brothers ought to be depended upon.

11) In order that the friends of the work may be regularly kept informed on the condition and progress of the mission work in Russia, it is necessary that the Russian workers in the Gospel send in their reports to the foreign organizations, with whom they are connected.

12) Therefore we consider it necessary that new committees be formed, where such committees have not yet been organized in the lands which are interested in the progress of the Gospel in Russia.

13) As long as a work on these lines, founded on God's Word and led of the Spirit of the Lord is carried on, we are willing ourselves to give it our support and also to interest other people in it.

This is the utterance in the name of the Lord of this Conference of Christians from different countries. It was a time of deep soul's feelings and, as we thought of great importance, when this decision was taken in the circle of intimate friends in the residence of Mr. Ulric Palmu, landed proprietor at Ekenäs, April 13, 1908.

Regarding the part which the committee took in the Evangelization of Russia, it was—similarly to what has been done previously—the support of Rev. Hoijer and Rev. John Svensson and of the Russian evangelists Odintzoff and Markin. Beside that, the committee has given a contribution to the first evangelical seminary in Russia which was founded in 1906 in the Molokan settlement at Astrakhanka in the province of Taurida, south Russia. The committee has been communicating with the Russian Evangelical Alliance which has its headquarters in St. Petersburg and which has been chartered by the Emperor and therefore has received a legal right to continue its

work, and also with the Pan-Russian Committee of Missions in Astrakhanka. (Last fall it was impossible to send any delegate to that part of the country.) Conjointly with these organizations we have been supporting Odintzoff and Markin and also in co-operation with friends in England, Scotland and Finland we have paid part of salary of John Svensson and thus we have been supporting the work in Moscow. Only the grant for Hoijer has been exclusively covered by the Swedish committee.

Hoijer's work, according to the full powers which were given him from the Pan-Russian conference in Astrakhanka, has been especially devoted to make known the Russian Evangelical Mission and to awaken interest for it abroad. The results of this work were seen during this year among others in the contributions, which have come from societies and from individuals in England, Scotland and Finland. Also through Hoijer's initiative a committee has been formed in Copenhagen, Denmark, for the Gospel work in Russia, whose first active step in the work was to support the well-known warm-hearted evangelist J. Werbitzky in Moskow.

It was planned in the fall of 1907 that Hoijer should make a tour through America to awaken also there interest for the mission in Russia; however, this trip could not yet be materialized. It was put off to the fall of the following year.

By visiting St. Petersburg during this year here reported Hoijer has been permitted to be active in the work of organization and evangelization and especially in the development of the Russian Evangelical Alliance.

Under his tour through Sweden Hoijer has been received with confidence and love and wherever he appeared he has met with an attentive audience of people who listened to his missionary experience as it seems that the call to that mission field in Russia has been laid on his heart, that he may bring an edifying message to God's church there.

John Swensson has written to the committee during the year the most cheerful news of the evangelical work in Moscow which has several millions of souls together with the surrounding country. The congregation of believers

has increased in numbers and has grown. New hall and stations for preaching and for Sunday Schools have been rented, young people's associations have been started; also Bible classes, visitors of prisons, hospitals, homes for the destitute have been sent. Bibles and parts were given free of charge by British friends. One clergyman and one converted monk have partaken in that work. The chairman of our committee has ordered 20,000 tracts to be printed and to be sent to Svensson. These tracts have some well adapted text and an invitation to the meetings, printed on them with address and time at which services are held. These invitations have helped to make the meetings better known, so that the halls were filled to overflowing by a crowd who was eager to know the way of salvation.

It is true that all this has called forth opposition and enmity, especially from the side of some priests. However, up to now the work could continue without interruption. The Lord be praised.

Thus Svensson has both hands full of work. This is true also of his helpers. And we hear continually these words: The harvest is ripe, help us to take it in. Funds are necessary for more evangelists and for sending out more evangelists to visit the homes and the sick. In the hospitals and in the prisons, which are now open for the messengers of the Gospel people are only waiting for the comforting words of grace; one waits as the dry earth waits for a quickening rain.

We have also received letters from the evangelists Odintzoff and Markin, where they report of the great revivals which follow them wherever they preach. There is indeed an unheard of hunger among the Russian people for the living Word of God. From the bosom of the Russian people an inquiry rises in our days perhaps more intense than ever since the inquiry of the heathen jailor in Philippi: *What shall I do to be saved?*

May we, who have been called to help in answering this question sent up by the Russian people, in their search for salvation, not linger with our answer. And may we also not shut our ears for the pleading which comes to

us ever so often through letters or through greetings conveyed orally by Russia's believers: "Pray for us."

Let us work while it is day. The night cometh, when no man can work.

J. W. Wallin,

Chairman Committee for the Evangelical mission in Russia.

A. P. Larson.

Stockholm, 19th of March, 1909.

In the year 1909 Rev. N. F. Hoijer left Sweden for the United States. The Swedish Committee provided him with the following note, addressed to the American press:

In the hope that you will kindly favor us with your assistance in our endeavor to awaken in the United States especially among the Scandinavians of America, an interest in the Evangelical mission in Russia, we take the liberty of sending you the following article, asking you to publish it in extenso or in part according as you have space. You may also publish the contents of this letter according to your own judgment.

Our object is by those means to make known beforehand the visit of Rev. N. F. Hoijer to the United States, and we believe we can assure you that those who welcome him in their churches or chapels will not be disappointed in their expectations if they wish to obtain information about the vast Empire of Russia. Mr. Hoijer's missionary experience of twenty-seven years in Russia has been full of the most wonderful events, even of the most thrilling adventures. It is seldom that one missionary has had such rich experience and that he can narrate it in such a realistic way. We hope now that this will be acknowledged in America as it has been the case under Mr. Hoijer's addresses in Sweden, Finland, Denmark and England.

While we request you kindly to mention the projected visit of Mr. Hoijer and if possible also to publish the report of his addresses, we take the liberty of laying stress on the fact that Hoijer does not come to America to "beg" either for himself or for our committee. But if some one will give a voluntary gift for the Russian Mission such will be both welcome and gratefully acknowledged. What

may possibly be offered during his visit will be exclusively for that mission. The main object with Mr. Hoiuers visit to America on behalf of the Evangelical Mission in Russia is to awaken a lasting interest in it.

We would especially ask your co-operation for organizing circles for the support of Russian evangelists which may be called to the ministry of the Evangelical bodies now existing in Russia. With the experience we have already acquired we may say that the foreign missionaries, who do not know the language or the customs of Russia, are of little usefulness in the land, and those who come to work in the interest of some denomination, without wishing to adapt themselves to one of the evangelical movements in Russia, can do in most cases but very little, if they do not altogether bring 'trouble and disorder.'

The Evangelical movement now progressing among the Russians has both an international and an inter-denominational character, and we their friends from other countries can in no better way benefit it than, whenever necessary, to give it our advice and our guidance and also to support it with money, in order that as many evangelists as possible may be sent out. The Evangelical believers have among themselves persons fit for being sent out to the mission field. There are among them such men, who have suffered imprisonment, exile and many hardships in the hard times of persecution. There are among them men with great spiritual gifts and able speakers, but they cannot be sent for lack of means. There are circles which have begun a very blessed Gospel mission in that vast country and at present there are about fifty such evangelists sent to the mission field, but what are these for such multitude? How much work can fifty men do in a population of 180 million souls.

The more important Russian missionary organizations known to us are: 1) *The Pan-Russian Evangelical Committee of Missions*, with their headquarters in the town of Astrakhanka in the Molokan settlement, Taurida in the south, whose chairman is the deputy to the Imperial Duma Z. D. Zacharoff; 2) The Russian Evangelical Covenant, which has its headquarters in Petrograd. The members of its executive committee are Baron Paul Nicolay, General

Offenberg, J. S. Prokhanoff, Civil Engineer, and others. Among those members of the committee who founded it was also Mr. Maximovski, Counsellor of State and Chief of the Prisons of the empire, who died a victim to an assassin's bullet.

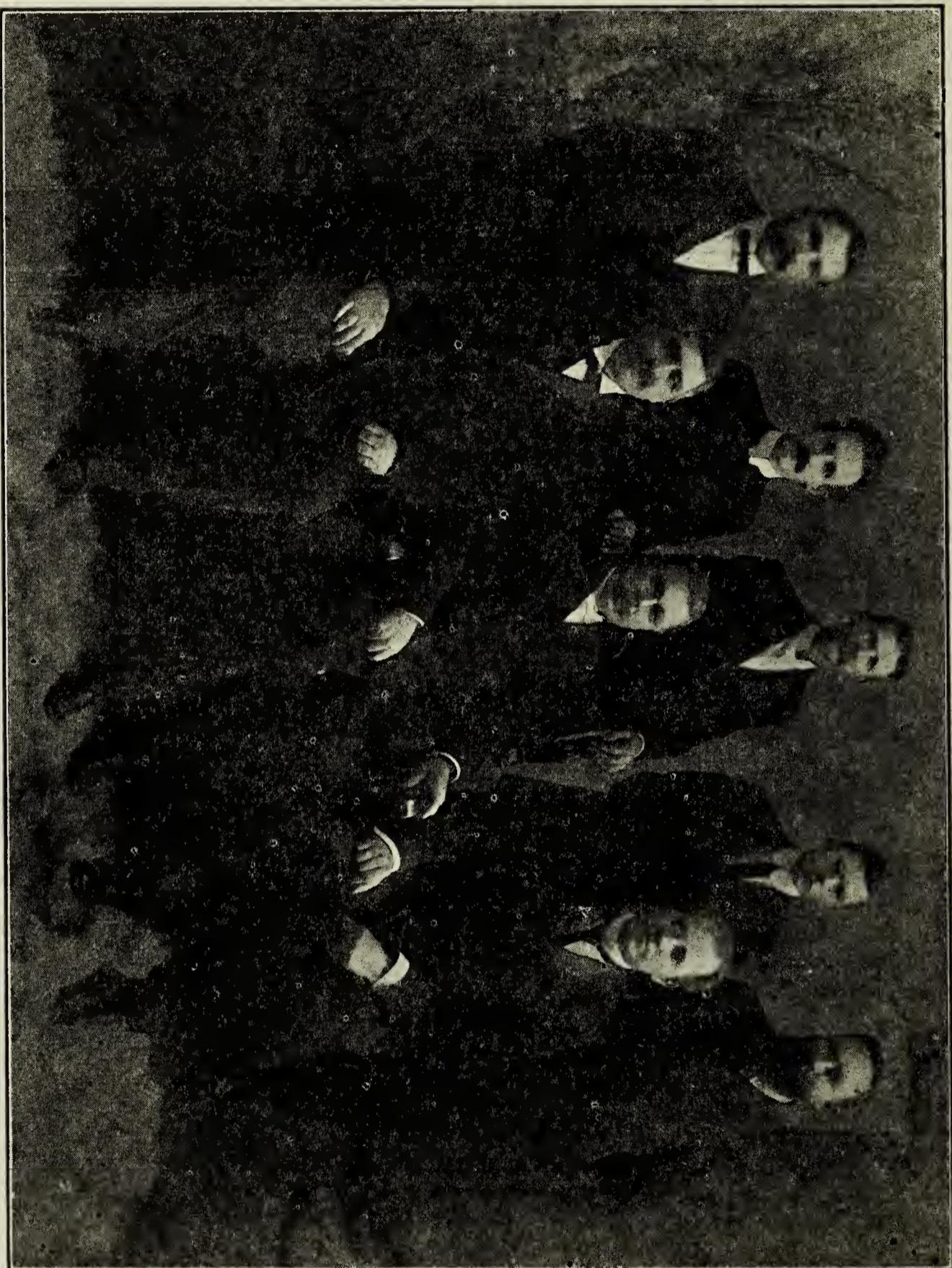
It was Mr. Hoijer who was the most active man to prepare the ground and to call to life this committee which is so important a factor in the organization of the Russian mission. 3) A third organization has its headquarters in Rostof on the Don. Its chairman is a wealthy proprietor, Mazayeff, and the society has a far-reaching field.

The Swedish Committee for the Evangelical Mission in Russia has entered upon a fraternal co-operation with the above named societies. It has been contributing the half or the third part of the salary of several Russian missionaries and it has also endeavored to work through Mr. Hoijer, as a connecting and binding element between those different bodies.

From the beginning of 1908 the committee has secured the services of another Swede residing in Russia, John Svensson in Ekenäs, Finland, who has several years' experience in the Russian field. His station will be Moscow, and his work will extend mainly in Central Russia, always in co-operation with the above mentioned organizations in Petrograd and in the south.

During the four years of our work as a committee, we have come into a very close touch with the Evangelical Christians in Russia, partly through Mr. Hoijer and partly through some of the members of our committee, who have visited Russia. Our secretary spent last autumn there, and our treasurer, Miss Anna Palmu is now traveling there.

Being the nearest neighbors of that vast land of ignorance and dark superstition, we have considered it our duty to do what we can to scatter the darkness. And we thought also that being so near to Russia, we could in a measure serve as a channel for transmitting the gifts of Christian love from other lands. And therefore in sending Rev. Hoijer to America we do it with the understanding that he does not go there so much to represent us, as to



The First Swedish-American Committee.

represent the Evangelical bodies in Russia, which we have named. This is certified by the recommendations and credentials of which he is the bearer.

Asking your co-operation for making Rev. Hoijer's visit successful for the Evangelization of Russia and hoping to be met with your favor on that behalf, we sign,

Yours respectfully,

J. W. Wallin,

Chairman Evang. Mission in Russia.

A. P. Larsson,

Secretary.

During the visit in the U. S. Rev. N. F. Hoijer made in the fall of 1909 and beginning of 1910 a tour through the Eastern states with the object of trying to interest the Christians of Scandinavian descent in the Evangelical Mission in Russia. A committee was then formed in New York, which entered into communication with the Russian Mission.

A circular which that committee sent to the Christians in Russia and in other countries is thus worded:

“Dear brothers in the Lord.

Through the visit of Rev. N. F. Hoijer to America which was much appreciated a new knowledge of the mission in Russia with its progress, its difficulties and its need was imparted to us, with a clearness we never posessed before. The true friends of the mission are greatly cheered by the progress of the Gospel in Russia.

Having consulted Rev. N. F. Hoijer, a new committee has been organized here in America having for its aim to awaken here a continual interest for the Evangelization of Russia.

In a meeting held on May 2, 1910, our Committee resolved to send through Mr. Hoijer a letter to our Russian brothers and fellow workers in the vast field respectfully asking for a concise and clear report of the Evangelical work in Russia.

What is the plan? Should evangelists be sent? Should churches and schools be built? Should children be taught and Sunday Schools be formed? Should Gospel literature be printed and distributed?

How shall this be carried out? How large a sum is necessary for carrying out the plan? How much of that sum can be raised in Russia?

The American Committee wishes to obtain this report in the form of an appeal to our wealthier churches, societies and private individuals. This appeal should be signed by Committees for the Russian Mission in different countries. Also each committee should send that appeal to the parties or churches concerned in America.

With brotherly greetings,

M. Josefson, Chairman.

C. E. Peterson, Deputy.

Of all the answers that were sent from Committees for the Evangelization of Russia from different lands, it would seem to us that none was more interesting and more thoroughly answering the questions than the Manifesto from the Conference in Stockholm, of 1909, which we have already mentioned. It is evident that the Committee in New York were ignorant of this manifesto, when they sent their circular with their questions.

From the United States Hoijer returned to Scandinavia and Russia in the spring 1910. During his visit in Moscow there was established a Committee for the Evangelization of Russia. We are giving him the following extract from the minutes of the Committee's first informal meeting: We the undersigned have gathered on the 18th of October, 1910, in the house of brother I. K. Verbitsky where we have resolved to found a Committee for the Evangelization of Russia. (Signed by six members.)

The following persons were elected as officers of the committee: Th. S. Savyeff, Chairman; N. P. Tkachenko, Deputy; A. A. Belavin, Treasurer; J. S. Svensson and J. K. Verbitsky, Secretaries. The Committee heard the reading of the project of statutes and confirmed same. It was resolved to build a house for the Committee in Moscow.

The house property will be vested in a committee of six trustees, which will be called: Committee for the Evangelization of Russia. The Committee resolved unanimously to act in harmony with the principles laid down in the statutes of the Russian Evangelical Alliance.

Extracts from the Annual Report of the Committee for the Evangelical Mission in Russia., Stockholm, 1913.

It must be remembered that it is in Russia, the land of contrasts, of arbitrary rule and of surprise, that we carry out our mission. If we bear this in mind it will explain to us many things. The text of the law is being interpreted and applied in different ways, mostly as the local authorities would interpret it, as it would suit best their purpose. One gives lavishly with one hand in order to take it back with the other hand. Therefore some measure of freedom granted one day cannot bear much fruit, when it is soon restricted or waived by another order. For instance, no sooner had the great wave of jubilation which had been aroused by the manifesto of religious liberty of 1905 gone over the country, than the law of 1910 respecting the religious meetings was published with its restrictive regulations, with the aim of clipping this liberty of its essential parts and of creating for Russia a typical state of vagueness and unsafety where arbitrary rule is given a vast playground.

It is clear that the Synod of the State Church, backed up by this act, does all that is in its power to be able with new enactments to cut to the root as with a pruning knife the spiritual offshoots of the religious liberty. The chief procurator Sabler's new report to the Minister of the Interior is a measure brought in the same line.

But it is not only men of the reaction who sit in the council chamber of the tsar. Some of the champions of religious liberty still hold their seat there and these are doing their utmost not to throw the country in the old times of terror. They are not so easily duped by the false zeal of their opponents who pretend that they are on their guard against the evangelicals, whom they accuse of hiding revolutionary tendencies in their bosom. Con-

sequently it seems that a contest is being prepared in the legislative domain. How ought the prayers of God's people steadily and earnestly to be raised to God, that he would intervene and bring the devices of the enemies to naught!

But altho the reaction let loose has been in many places successful in checking and opposing the work, in other places, owing to friendly officials and the liberal party of the press, the Gospel has been preached with the greatest liberty.

To give a good picture of the condition in such provinces we may quote the following report.

Never before, says br. N. Odintsoff, has the need for Evangelical workers in Russia been so great as this year. Wherever I went the last time people crowded in masses to hear God's word. Nowhere in these towns is it possible to secure a hall large enough to accommodate those who sought the way of salvation. Oh, if you could see with what eagerness and interest they are now listening to the word of the Gospel! Fearing lest they would miss one word of the discourse they are listening, keeping their breath, their eyes filled with tears, their hearts being deeply moved. And they yield themselves to the Lord unreservedly and entirely.

No offenses, no trials, no attacks from the orthodox priesthood or the rough Russian police are able to quench the fire that has been kindled in their hearts. After this they yield themselves to the Lord ready to live and to suffer for him.

Another brother writes an account of his visit to Ingermanland.

"The meetings were wonderfully blessed. I have had a unique experience. God's Spirit was so moving the meeting that sometimes the whole assembly was touched to tears. Almost every day I receive a call to some new congregation, where no one has been with the Gospel of Christ. Often I am being pressed by people who entreat me with tears to come and visit them; but it is not possible." Similar reports are given by other brothers.

METHODS OF WORK.

It is natural that the methods of work are subject to change and must adapt themselves to the local conditions. Where people are gathering for public worship the services are consisting of song, prayers, preaching of God's Word and conversation. If this is forbidden by the local authorities the meetings are held in secret. Meetings are held at an hour which is most convenient in some loft, in a cellar etc. Always at the risk of being interfered with by the police and of being taken to court. The result is then either prison or fines or both. But where there is a hunger and thirst for the word of the Gospel, people are running the risk of such consequences. And the witnessing brothers are also usually following the practice of the apostles: to obey God more than men (Acts 5: 29). So to them also the grace is given, not only to believe in Christ, but also to suffer for his name's sake.

It would be necessary to mention that our committee always tries to follow the method of using the native workers as far as it is possible and to maintain thus the closest co-operation with the Russian brothers. One of our tasks is to see that their sense of responsibility and duty is being developed towards their own people and that they are engaged in a hearty, persisting work, bearing in view the goal for which they labor and that they are willing to deny themselves in the work required by their own country.

THE POWER OF THE WORD.

The workings of the power of the word sown in the ground are seen in other manifestations than those we have mentioned. The people who are listening stop to re-reflect. Conversations are arising about the things they have heard. Often someone questions if the teaching of salvation as taught by the priests is the correct one or if the Evangelicals have the truth on their side. The conversations and inquiries take up always a larger circle and so the hearts are prepared for the remodelling which

the Gospel of Christ is able of bringing about. But through that the authority of the State Church of Russia is being undermined. Its doctrine of the worship of images necessary for salvation, Mariolatry, salvation by works, are being questioned. Then people begin to examine and to debate on such subjects as the form of church government, the power of the Synod, the ignorant alcohol-ridden priesthood with its greed for money and its reactionary politics, the shadows of the cloister life. It seems one sometimes as if the whole Russian nation were eagerly waiting for a complete radical reform of the State Church. If meanwhile the fervor of God's own Spirit, its warmth, light and power shall breathe through the vaults of those churches crowned with cupolas and shall revive them, it will depend to a great degree upon what God's people will do by his grace and help in this time of crisis.

About Rev. N. F. Hoijer it says in this report that his department of work during this year has been to do delegation work abroad rather than mission work in the interior of Russia. His special gift of putting other people into the work and of inspiring them with zeal is often more needed in Christian lands than a direct service on the field. In the spring of 1912 he paid a visit to Norway and was addressing meetings in sixty different towns and cities in Sweden. After this he was invited by the American Committee to come to the U. S. to interest the Church in the Russian Mission.

The missionary interest which brother Hoijer has been successful in awakening in both Scotland, England, Scandinavia and America has been increasing to our great satisfaction. We believe that Russia which is open for the Gospel will be a mighty factor to bring the Gospel to Asia's neighboring nations. Then the crescent of the Islam will turn pale before the rising of the sun of righteousness which bears healing in its rays.

Meanwhile the most effective agents for our work are:

In Finland: The Evangelical Mission Covenant. This body supplies one-third of bro. Svensson's salary and gives contributions for the Bible distribution work in Moscow.

In Denmark: Committee for the Evangelical Mission in Russia. This committee is closely connected with the

Inland Mission in Denmark and supports Iwan Verbitsky, missionary in Russia.

In Norway: Alliance for the Evangelical Mission in Russia in Christiania. This alliance contributes towards supporting the evangelist Andreyeff in Jolkina with wife.

In New York, U. S., The American Committee for the Evangelization of Russia. Rev. M. Josefson, N. Y., Chairman.

Contributions in Holy Scriptures were also given by the B. and F. Bible Society in London and by the Scotch Bible Society. During the year mentioned the following Holy Scriptures were distributed: 2,558 New Testaments, 3,927 copies of the four Gospels, 290 Psalms and 13,725 single Gospels, making a total of 20,500 copies.

The receipts of the Committee were 19,057 crowns.

The Report of the Committee for 1915 treats on the encouraging elements of the work and also on the persecution raised by the government against the Baptists. The report shows the receipts under the year to be 19,217 Swedish crowns.

A noteworthy utterance in this report shows how the friends in Sweden were good judges of the events that were impending in the political atmosphere of that vast neighbor-land. It was two years previous to the revolution and this report said that all signs of the times seemed to point that the people of Russia were then in a condition that could not last long, as they became more and more conscious of their need of freedom and light. It said: The whole country awaits soon an outbreak of a spiritual spring.

The Report of the Swedish Committee for 1917 begins with a solemn note of gratitude and of a feeling of responsibility as the Swedish nation had in these years of world-war the privilege of taking such active part in bringing the message of the divine enlightenment to the people of Russia. The Thirteenth Anniversary of the mission was held in Bethesda Church in May, 1917. It must be therefore born in mind that one month ago, that is in May, 1918, the Swedish Committee has filled fourteen years of its existence.

The report for 1917 says that it was very gratifying to hear that the work grows into surprising dimensions. A new preaching station had to be secured near a large market place, Smolenski Rynok in Moscow. Since the revolution broke the trail for the liberty of speech and public meetings, the Evangelicals of Russia have availed themselves of every channel for making known the meetings and for preaching. The owner of a large public hall in Moscow who charged one hundred roubles for renting his hall in an evening, let it to the believers for only twenty-five roubles for each evening. It is noteworthy that since the nation wrung out the liberty from the ruling classes, the preaching of the truth reaches a wider sphere and quite a new element of hearers are found among the audiences. This is certainly very encouraging.

We are quoting a considerable part of the sermon preached at the annual conference by Pastor Rudnitzky, a Baptist minister, born in Russia, on the subject: "*Our present duty as Christians towards the Russian people today.*"

"It would seem as if every human being were a gift to the Christian church, for which gift the individual Christian has to work and pray and it does not only seem so, but it *is* so, because every human being has in him a soul for which Christ died and which he wants to redeem. And those millions of souls in Russia, for which Christ shed his blood, need an intercessory prayer. If the people of Russia ever needed such priestly intercession it is now, because that country is found in an awful misery.

The misery of centuries seems at present to have converged in one point. It finds its expression in material poverty, but in the midst of this outward destitution the Russian soul is fighting and striving for freedom and independence, not merely in the political domain—that is a matter of smaller interest to us—but also for that freedom and independence, which is expressed in such way that the human soul enters into her possessions, and that her personal rights are valued. From all this misery there rises so strikingly the yearning of that people for God. As a well known writer said, "The Russian is

spellbound and dumb as he is touched by God, but he dies without finding words for the expression of his apprehension of God." Now will you not, my friends, lift up your hands to God asking that the right words may be given the soul of Russian people to be able to utter with words their right condition towards God.

But he who wants to work on a human soul must be borne by a power, which is called *love*. This must be remembered by all who wish to work for the Russian people. If the Church will ever find a field for her work it will be in Russia where love is not running any risk of being misunderstood or rejected as it is often the case with us. Where a word of love is there uttered by the lips, the hearts are then opened wide.

Also we need for this a united work of faith. Then it is no more a question of our Lutheran duty or our duty as Baptists for Russia, not of any denominational duty, but of our duty as Christians towards Russia. And that means that all Christians in whose hearts the love of God is shed abroad, all who wish to win souls for Christ, must present a united front in this work in Russia. All attempts to establish the teaching of a sect and win proselytes to it, have proved a failure... No, our duty, in this respect is to have all believers closely united in order to win souls for the Lord. And therefore this united work of faith will be a work in co-operation.

In the souls of the Russian people there is hidden a treasury of Christian knowledge, and of a dormant religious instinct. Yea, every individual Russian has such a deep yearning for religion that he calls every infidel an anti-christ. Consequently it is not advisable to approach the people in the same way as a heathen nation.

Therefore a sound co-operation in the faith must be brought about, where we would seek to help the believers in Russia to bring to the light the treasury of a Christian consciousness, which lies hidden in the soul of the Russian people.

We have therefore to approach people not as lording over their faith but as being helpers of their joy. For such co-operation the Russians will be as a rule thankful. It has been spoken about sending out new workers, about

spreading the knowledge of the living, all-powerful Word in Russia, but how can we practically obey this call? The Russian papers often treated lately of the Russian Liberty Loan. How about founding a Liberty Fund to acknowledge and strengthen our duty of love towards Russia by offering in such measure that the Word of God would indeed be preached and would make the captive souls free?"

During eleven months of this year beside other elements of mission work, there were twenty Bibles distributed, 1098 New Testaments, 9,150 of Four Gospels, 6,933 Gospels and 6,080 other parts.

During the trip of Rev. N. F. Hoijer through the East in the U. S. in the fall of 1915 he met with Pastor Wm. Fetler in Providence, R. I. They two considered the question of Russia's Evangelization. They had three conversations on that important subject, first in Providence on the 3rd and 4th of Dec., and then in Boston on the 6th of December. In these conferences Rev. Mortenson, pastor of the Swedish Congregational Church, also took part.

It was then decided that they would unitedly work for the Evangelization of Russia in accordance with the principles of the Alliance and on the ground of the Unity of all Christians in Christ. It was also resolved that an international and interdenominational conference be called on the behalf of the Evangelization of Russia. This conference was appointed to be held the 21st of Jan., 1916. This agreement was signed by these three men, Fetler, Hoijer and Mortenson. Hoijer wrote at once to his associates in the Russian Mission, who belonged to different church connections and nationalities. On Jan. 14th Hoijer received a letter saying that the conference must be postponed owing to unforeseen causes from Mr. Fetler's side.

As much as it was in his power Hoijer notified at once his friends of this circumstance, as those friends had been previously invited to attend the conference.

The question of such international and interdenominational conference had been also considered in the American Committee meetings of the Russian Mission especially in

Chicago in June, 1916, and in other meetings following. This question was again renewed on November 14th by Rev. Dr. Jesse W. Brooks, Superintendent of the Chicago Tract Society, Rev. N. F. Hoijer and M. A. de Sherbinin.

It was then resolved that the two latter men write an appeal to the Chicago Tract Society stating the necessity for calling such conference. This letter was written and it was suggested in it that the Chicago Tract Society and the American Committee for the Mission in Russia should be the parties who extend the invitation to that Conference. It was also decided that de Sherbinin who was about to leave for New York, should visit Pastor Fetler in Philadelphia on that trip and inform him of the projected Conference, asking him if he were inclined to take part in it.

Meanwhile Rev. Hoijer went on a tour to the Middle East. The question of the Conference had reached the point where it was decided to have a preliminary meeting on Jan. 22, 1918, in Chicago, at which the date of the General Conference should be definitely decided.

When Hoijer was in Bradford, Pa., he received a telephone message, saying that he had to leave for Chicago to be present at that meeting. It was however impossible for Rev. Hoijer to be in Chicago. He telephoned to Rev. A. T. Frykman in Jamestown, N. Y., and asked him to represent the Committee of the Pan-Russian Evangelical Mission at the meeting on the 22nd of Jan., 1918.

At that meeting it was decided that the Chicago Tract Society, Moody Church in Chicago, the Russian Bible and Educational Institute and the American Committee of the Pan-Russian Evangelical Mission should be the parties who would conjointly extend the invitation to the General Conference.

Immediately following the twenty-eighth anniversary of the Chicago Tract Society, by arrangement of the officers of the Society, a special conference for the Evangelization of Russia's millions was called to meet in the Society's rooms on Tuesday, Jan. 22nd. This conference was in session from one o'clock until four. Among those who were present beside the officers and missionaries of the Society were Rev. A. T. Frykman, of Jamestown, N. Y.,

representing the American Committee of the Pan-Russian Evang. Mission, Pastor Wm. Fetler, President of the Russian Bible Institute of Philadelphia, Rev. Frank W. Duha, Pastor of the John Hus Memorial Methodist Church of Chicago, and Dr. and Mrs. J. F. Van De Roovaart, of Bethany Reformed Church, Chicago.

At that meeting a committee was formed with Dr. J. W. Brooks as chairman for the purpose of calling together a large general conference. This committee was known as the "Executive Committee of the First General Conference for the Evangelization of Russia," with its headquarters in Chicago.

Upon motion of Rev. Frykman, seconded by Mr. Fetler, it was unanimously resolved that the conference accept the invitation of the Moody Tabernacle to hold there the large conference. Upon motion it was decided that the records show that this action is to be backed and supported by the following four organizations, represented in this preliminary conference:

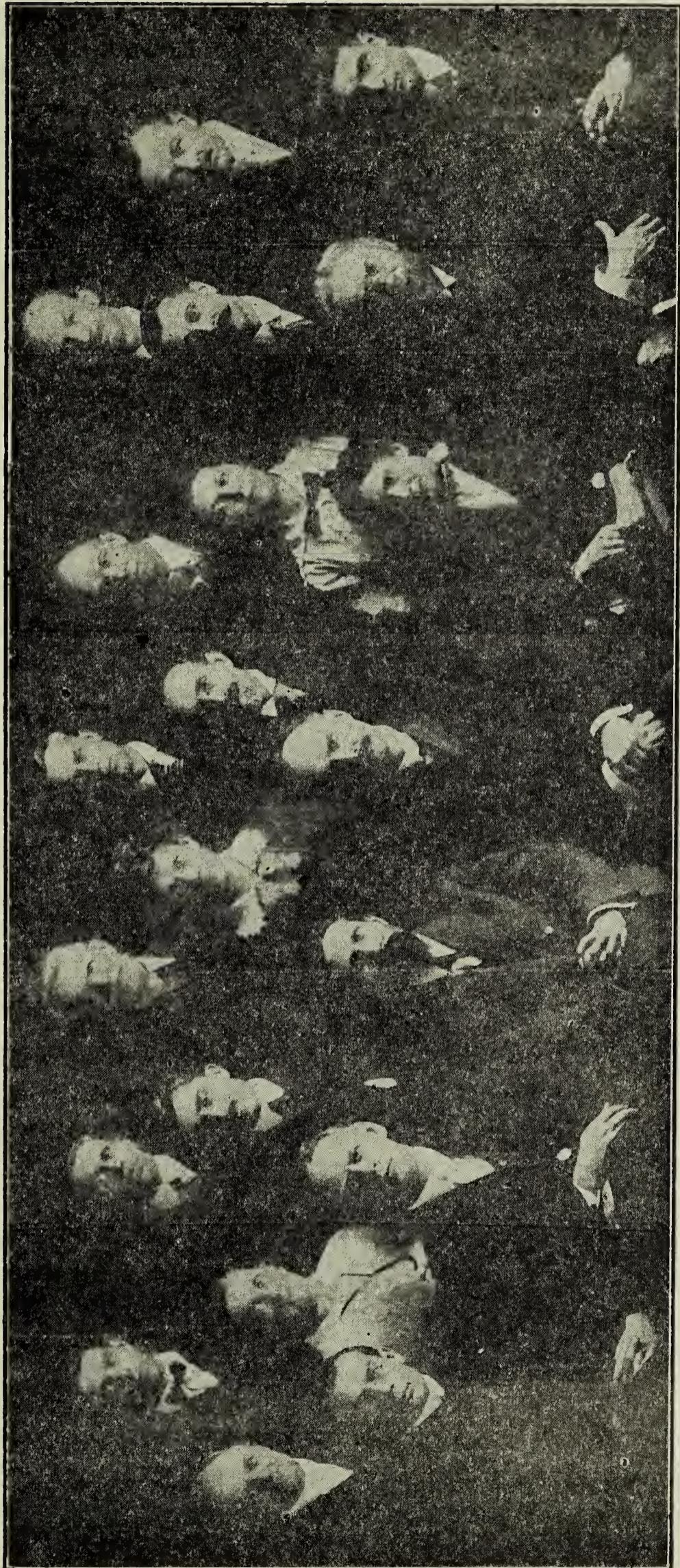
1) The Chicago Tract Society. 2) The Russian Missionary and Educational Society in Philadelphia. 3) The American Committee of the Pan-Russian Evangelical Mission. 4) The Moody Church.

We would now quote extracts from a letter written in Swedish by Rev. Frykman of Jamestown, N. Y., to Rev. N. F. Hoijer immediately after this first meeting of the Executive Committee.

"I have just returned from Chicago, where I have been representing the Russian Mission. It was a success above all expectation. We met first in the office of Dr. Brooks. The meeting took place under the auspices of the Chicago Tract Society immediately after their Anniversary meeting, that is the next day. Dr. Brooks was elected chairman and Prof. de Sherbinin secretary. A real Alliance spirit prevailed.

It was decided to accept a cordial invitation extended by the Moody Church to hold the conference in their Tabernacle. The assistant pastor of Moody Church partook in all our meetings and showed great interest. We wrote a manifesto or invitation to the conference and we resolved to ask for the co-operation of the leading and best known

Group of Missionaries and Christian Workers planning for Russian Conference in Chicago 1918.



The Rev. Dr. J. W. Brooks, Chairman of the Conference, is seated in the centre; to his right are Rev. Wm. Fetler and Rev. A. T. Frykman; to his left are Prof. and Mrs. M. A. de Sherbinin. These four men were members of the Executive Committee of the Conference.

men in the churches of North America by inviting them to sign the Manifesto and publish it in the religious papers of the U. S. Dr. Trumbull, the Editor of the Sunday School Times, took part also and assured us of his interest. The time appointed for the conference is June 24—28.

We resolved to invite among the speakers Lord Radstock and Dr. Dixon, both from London, England. If you have any special suggestions to make you must at once write to Sherbinin.

Now, my dear brother, I must express my great joy because the Lord guided me so that I had the privilege to take part in this important matter. It may be the most important that has ever fallen to my lot. I am certainly convinced that it is the Lord, who led the whole matter and one feels it is so great to be allowed to take part in his great works. I am also persuaded that much good, above all that we estimate or apprehend, will result from that conference both for Russia and for the cause of Christ. I am doubly pleased that I could represent you there in a special way and I am glad to know that your faithful and persevering labors will soon yield a splendid and rich harvest and that you will also soon be able to take the needed and well deserved rest in the midst of your family in the beautiful Vermland (Sweden)."

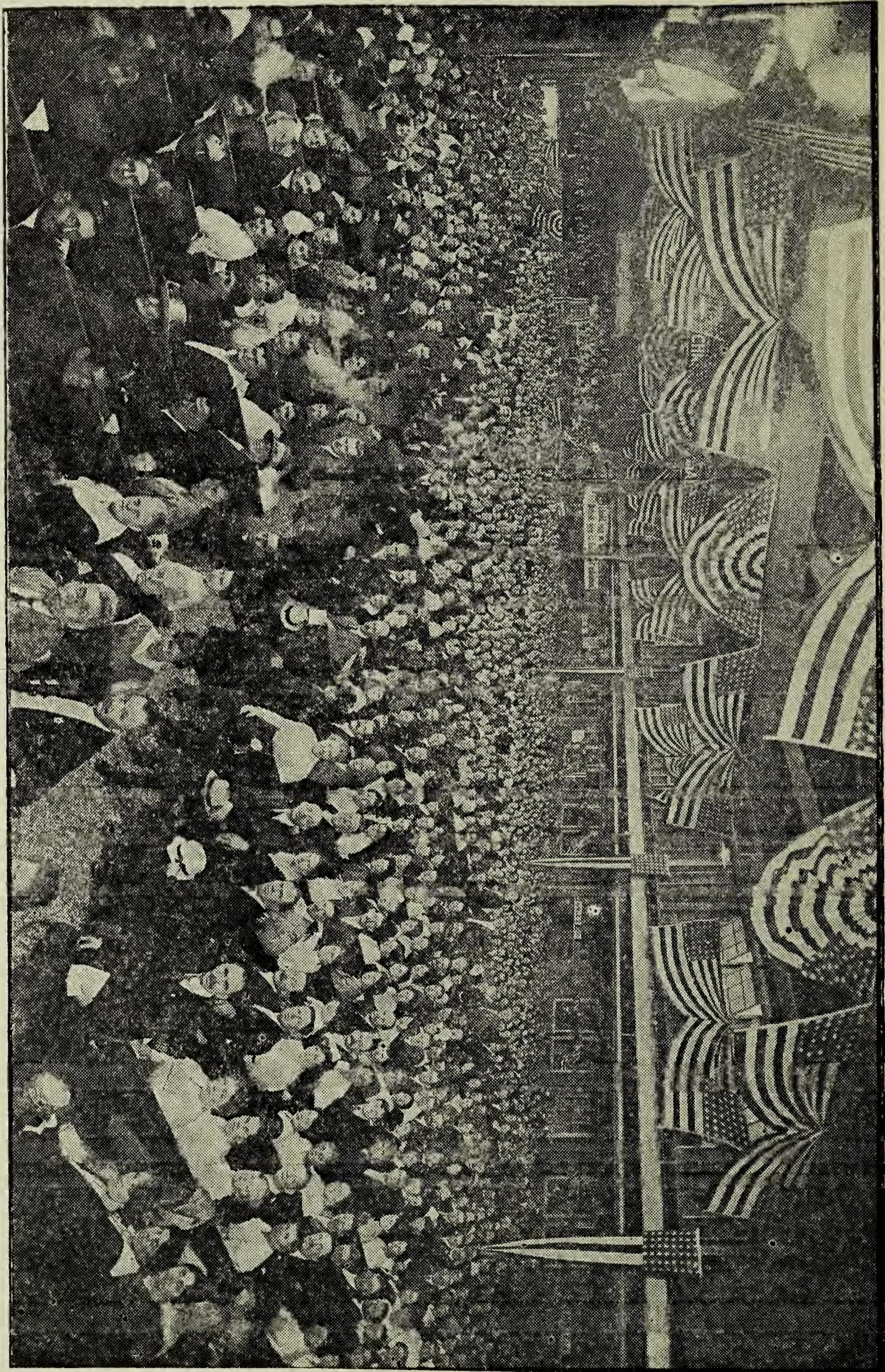
We close the somewhat dry narration of these facts with a humble hearty appeal to all our brothers and sisters who have received lasting blessings through the Gospel of our Lord, who are devoted to his people, who glory in his cross and whose hearts are yearning to serve him by doing good to his poor neglected and often ignorant people. Do your part to bring the true Light to Russia's millions, to the Slavs of Eastern Europe and through them to the millions of heathens who surround them in the East.

God does great things. But he uses best those who are humble and of no account in their own estimation. If we want to do good in this world let us remember that we can only attain the best results as a United Christianity as those who are devoted to God and to God's Kingdom.

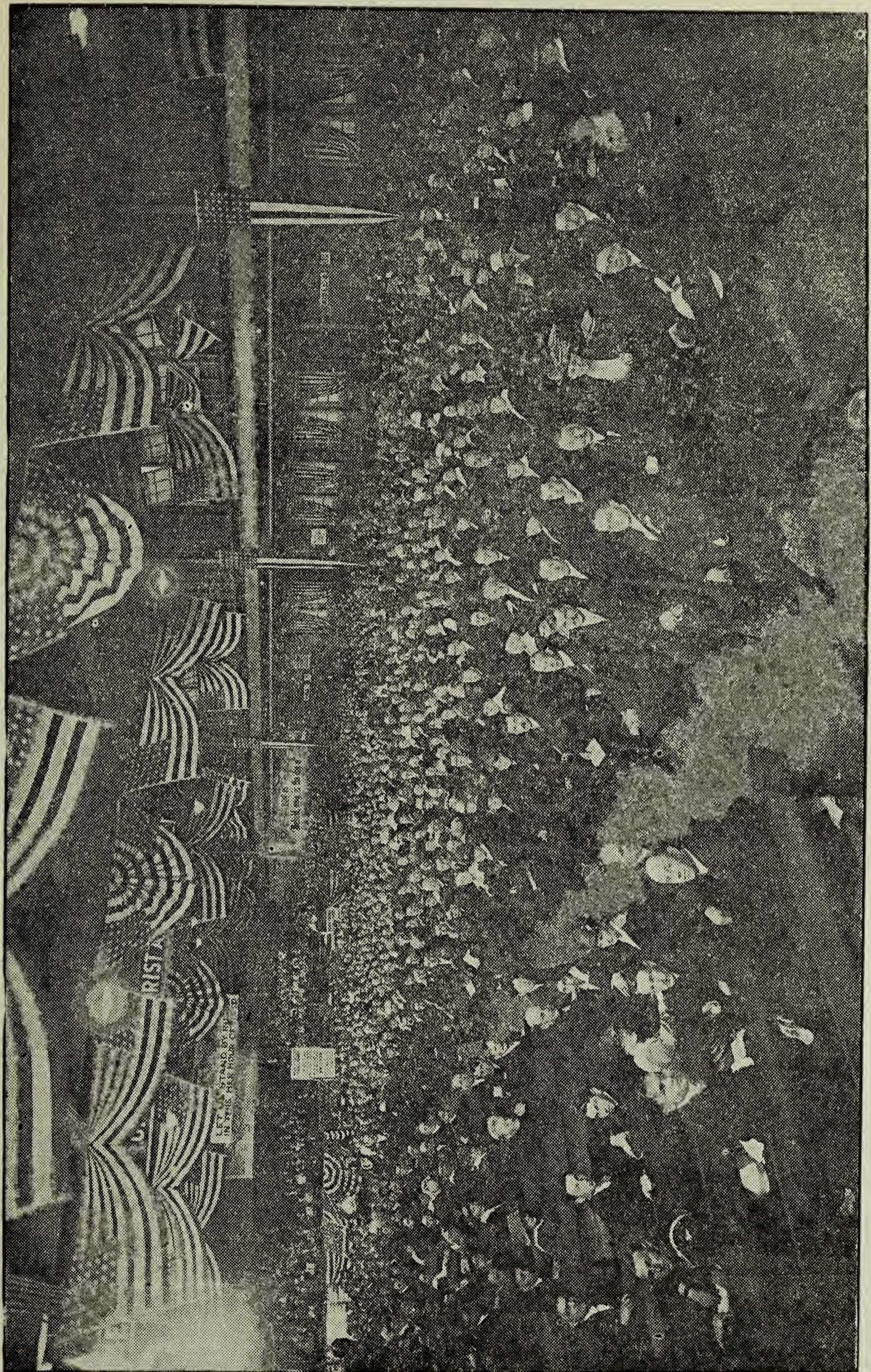
Let us pray: Thy Kingdom come, and after so doing let us join in that beautiful prayer handed down to us through centuries from the *Jacobite Liturgy of St. Dionysius*:

O God our Father, good beyond all that is good, fair beyond all that is fair, in Whom is calmness and peace; do Thou make up the dissensions which divide us from each other, and bring us back into a unity of love, which may bear some likeness to Thy sublime nature. Grant that we may be spiritually one, as well in ourselves as in each other, through that peace of Thine which maketh all things peaceful, and through the grace, mercy, and tenderness of thine only Son. Amen.





Swedish Day, June 24th 1918, at the First General Conference for the Evangelization of Russia. held in Moody Tabernacle 1918.



First General Conference for the Evangelization of Russia, held in Moody Tabernacle, Chicago, on June 24th--28th, 1918.

